

## DAIVYA VYAPASHRAYA - A DIVINE THERAPY OF AYURVEDA

<sup>1</sup>Priyanka Kumari, <sup>2</sup>Rohit Ranjan

1. P.G Scholar, Dept. of Samhita Siddhanta, Govt. Ayurvedic College and Hospital, Patna
2. Assistant Professor, Dept. of Samhita Siddhant, Govt. Ayurvedic College and Hospital, Patna

Corresponding Author: [priya88kumari776@gmail.com](mailto:priya88kumari776@gmail.com)<https://doi.org/10.46607/iamj2411092023>

(Published Online: September 2023)

## Open Access

© International Ayurvedic Medical Journal, India 2023

Article Received: 08/08/2023 - Peer Reviewed: 25/08/2023 - Accepted for Publication: 10/09/2023.



## ABSTRACT

The belief of *Daivya Vyapashraya* is the most overlooked modality of therapy, and many ailments are not healed from the core cause. The efficacy of the treatment can be boosted by using a comprehensive strategy that includes all *Trividha chikitsa*. *Daivya Vyapashraya* is being performed in many regions of the nation, whether deliberately or unwillingly, as part of religious beliefs, but it goes by the name *Daivya Vyapashraya - Divine Therapy*. *Daivya Vyapashraya* is the treatment method based on the deeds done in the previous birth and methods of correcting those deeds. It also includes believing in divine power and measures taken to please God. This therapy can be utilised as a main or supporting therapy to successfully treat both mental and physical diseases. This therapy is based mostly on faith and trust. Traditionally it is a practice to resort to the methods included in divine therapies when any disease is not getting cured or addressed for a longer period of time in spite of administering effective therapies, be it physical or mental ailments. The various measures of *Daivya Vyapashraya* described in the dispersed manner in Ayurveda are collected, compiled and discussed in this article.

**Keywords:** *Daivya Vyapashraya*, Divine Therapy, Mental and Physical diseases

## INTRODUCTION

*Ayurveda* is an eternal science that deals with human well-being, connecting individuals with nature and

mystical or divine power. It covers spiritual, psychological, and physical aspects of life, and is a

philosophical and factful truth. It covers all the spheres of human life. It is not merely a materialistic science, but a philosophical and factful truth, which our great ancestral sages, through their experience, logic and power of wisdom enhanced by yogic practices had found true and proved it to the truth of time. The present-day task is to keep up with the advancing scientific age, which is an exhaustive effort. *Daivya Vyapashraya chikitsa*<sup>[1]</sup> is a unique Ayurvedic therapy approach that involves various procedures like mantra recitation, jewel wearing, and specific prayers for health and wellbeing. These methods are beyond the average person's ability and operate on one's *Daiva*, past life deeds or *karma* consequences, distinguishing them from standard pharmaceutical treatment. *Daivya Vyapashraya chikitsa* is one of three primary therapy techniques defined by *Acharya Charaka*. *Daivya Vyapashraya* is the most important, followed by *Yuktivyapashrya* and *Satvavajaya chikitsa*. Certain conditions such as *Rajayakshma*,<sup>[2]</sup> *Jawar*<sup>[3]</sup> have had *Acharyas* recommend this technique of treatment for greater outcomes. *Daivya Vyapashraya* is concerned with all unknown circumstances, which are beyond the purview of reasoning. Hence, this treatment is often referred to as **spiritual therapy**.

#### MATERIALS AND METHODS

Numerous Ayurvedic and authoritative pages, renowned publications, books, and other sources provided materials relevant to *Daivya Vyapashraya* (divine therapy).

#### Etymology and Definition<sup>4</sup>

The term *Daivya Vyapashraya* can be split into two parts '*Daiva*' and '*Vyapashraya*'. '*Daiva*' means divine or god's/heavenly, '*Vyapashraya*' means dependent on. Thus, the treatment modality which depends on *divine* therapies is known as *Daivya Vyapashraya chikitsa*.

When we combine both these terms i.e., *Daiva* and *Vyaashraya*, it would mean -

- To take refuge in divinity, to treat with the support of God,
- *Divine* powers or celestial powers

*Daivya Vyapashraya* is a spiritual therapy based on celestial powers, focusing on unknown things beyond reasoning and religious rituals like offerings and benedictions. Therefore, these therapies can also be named as -

- magical-religious practices
- occult practices
- faith practices

*Atharva Veda* and *Kousitski Sutra* are authentic sources of *Daivya Vyapashraya*, describing occult practices to combat demons, witchcrafts, and supernatural powers. *Atharva Veda* is the first treatise to establish a relationship between diseases and demons.

तत्र दैवव्यापाश्रयं- मन्त्रौषधिमणिमङ्गलबल्युपहारहोमनियम प्रायश्चित्तोपवासस्वस्त्ययन प्रणिपातगमनादि।<sup>[5]</sup>

The actual meaning of these various methods included in *Daivya Vyapashraya* is as below-

SI No	<i>Daivya Vyapashraya</i> Treatment	Meaning / equivalent term
1	<i>Mantra</i>	Holy recitations or Hymns. <i>Sanatana dharma</i> practitioners chant <i>mantras</i> for specific deities, potentially aiding diseases.
2	<i>Mani dharana</i>	Wearing gems. Ayurveda identifies precious stones as hidden energies, not just ornamental ones. They are often used in rituals to restore energy, promote peace, and promote love and safety.
3	<i>Aushadhi</i>	Tie herbs to specific body parts for specific actions, influencing <i>Prabhava</i> .
4	<i>Bali</i>	Offerings to God/ Sacrificial rituals. Traditional animal offering and sacrifice practices, mentioned in <i>Vedas</i> , are obsolete today.
5	<i>Upahara</i>	Gifting. Offering something to a deity, specific person like girl child or a lady etc to get a certain benefit in life comes under this type.

6	Home	Oblations/ Fire sacrifices. Agni worship involves offering negative energy to fire, gaining positive energy, fulfilling wishes through <i>yajnas</i> and homes.
7	Niyama	Self-restrictions, such as fasting and temple visits, help control sense organs and mind.
8	Swastayana	Holy chanting <i>Mantras</i> . They also help in controlling the breathing pattern.
9	Upavasa	Fasting on specific days or for a specific duration as a means of worship of some deity to get blessings and fulfill wishes
10	Pranipata	Observance to the God. Surrendering or humble submission to a certain form of God by doing namaskara or bowing down
11	Prayaschita	Reconciliation can also be done in the form of social work, donating to the poor, charity work etc.
12	Mangala	Auspicious ceremony/practices, performing good deeds.
13	Yatra gamana	Going to Pilgrimage and taking extra efforts to reach up to the deity and offer prayers.

#### UTILISED CHARACTERISTICS OF ITS CONSTITUENT: -

**Mantra Chanting** an auspicious practice in *Sanatana dharma*, beginning Ayurveda studies with homa.<sup>[6]</sup>

- In *Visha chikitsa* - while preparing *Mahagandha-hasti Agada*, there is mention of *Beeja mantra*, which is recited while preparing the recipe for better results.<sup>[7]</sup> Mantra chanting is done while tourniquet application near bite site.<sup>[8]</sup>
- In *Unmada chikitsa* - Ghee administration involves chanting hymns,<sup>[9]</sup> wearing precious stones, fasting, and sacrificial fire.<sup>[10]</sup>
- In *Varana chikitsa*- *Mantras* chanting after cleansing and application of medicines.<sup>[11]</sup>

#### Manidharana

- *Mukta* (pearl) - in *Jwara Vyadhi* (fever).<sup>[12]</sup>
- *Rakta pitta* advises drinking water kept in contact with *Vaidurya*, *Mukta*, and *Gairik*.<sup>[13]</sup>
- *Vish/* poison- emerald and diamond are worn.<sup>[14]</sup>

**Bali- Grahachikitsa or Bhootavidya** described in Ayurveda.

#### Home-

- Conduct homa before beginning *Panchakarma* processes like *Vamana* and *Virechana*.<sup>[15]</sup>
- A properly performed *homa* can be therapeutic for certain *Unmada* types.<sup>[16]</sup>

- *Homa* is described in *Jwara Roga* (Disease concerning fever).<sup>[17]</sup>

#### Upavasa -

- In *Raktaja Roga*<sup>[18]</sup>
- *Amaja* disorders after doshas elimination through emesis<sup>[19]</sup>
- In certain types of *Dhatuja Jwara*, *Upavasa* is advised<sup>[20]</sup>

**Niyama** - *Niyama* is a self-restraint practice controlling one's body, mind, speech, senses, and actions and considered non-medicinal treatment. *Niyama* is essential for *Pranabhisara*, saving life, and improved life span and environment quality in *Satyuga*.

#### Aushadha

- *Ashadhi chikitsa* involves binding medicinal plants or roots to specific body parts, as part of *Daivya Vyapashraya* and *Sadvritta* in Ayurveda. (ओषधीः प्रशस्ता धारयेत्)<sup>[21]</sup>
- There is mention of wearing Herbs along with mani in *Vishama jawar*-certain type of *Jwara Roga* (fever) as treatment.<sup>[22]</sup>
- In children *Brahmi*, *Vacha* etc are worn around neck, hand to boost immunity, and overall health.<sup>[23]</sup>

**Pranipaata** - *Namaskara* or joining hands indicated surrendering oneself to *deva* (God), *guru*.

प्रणिपातो देवादीनां शरीरो नमस्कारः<sup>[24]</sup>

*Agantuja Unmada* psychiatric disorders involve *Pranipata* for obtaining freedom from celestial energies. Surya namaskara also being one aspect of *Pranipata* has widespread advantages.

### NEED OF DAIVYA VYAPASHRAYA

*Daivya Vyapashraya* is a practice that manages *karmic* diseases caused by past life deeds. This divine and effective approach helps reduce suffering and promotes a healthier life span. By focusing on divine practices, individuals can reduce suffering and improve their overall well-being.<sup>[25]</sup>

### FACTORS EFFECT DAIVYA VYAPASHRAYA WORKS-

- **Trust Factor** - Apart from faith, the patient's trust in the physician and also in the therapies and medicines administered by that physician on the backdrop of trust be it medicinal or non-medicinal seems to work in a good way.
- **Effect on Sattva Guna** - *Daivya Vyapashraya* may help revive and balance the mind's *sattva* attribute, establishing normal functioning. Treatments increase *sattva* and overshadow imbalanced *rajas* and *tamas* attributes, which are mutually beneficial.
- **Effect of Rajas and Tamas Guna** - *Daivya Vyapashraya* aims to restore balance between mind attributes for comprehensive mental disease treatment. It affects the *Manovaha Srotas*, cleansing the mind channels and fostering positivity.
- **Effect on Manovaha Srotas** - *Daiva Vyapashraya Chikitsa* cleanses mind channels, removing negative thoughts and fears, and nurturing positivity. It treats mental disorders and strengthens the mind, promoting mental health and healing.
- **Bhuta Vidya** - *Bhuta Vidya*, one of Ayurveda's eight branches, treats mental disorders by using *bali*, *homa*, and *Havana* to pacify supernatural forces, restoring balance and nurturing positivity. This has been mentioned as one among the eight branches of Ayurveda by Master *Sushruta* which is also called *Graha Chikitsa*, focuses on treating diseases caused by supernatural forces.

- **Rectification / atonement for previous acts** - *Daivya Vyapashraya* treats mental disorders caused by past sins and wrong deeds, aiming to pacify and prevent recurrence of *Daivakrita Diseases*. *Prayaschita*, or atonement, helps patients overcome trauma and improve mental health through counselling sessions, combating *Daivakrita* diseases and distant sins. Past sins, including curses of Gods, Cows, and *Brahmans*, contribute to **Kushta skin disorders**.<sup>[26]</sup> Atonement through various measures forms the *Daivya Vyapashraya* part of *Kushta Chikitsa*.
- **Doshic effect** - *Daiva Vyapashraya Chikitsa* includes measures to combat aggravated *doshas*, such as *Upavasa*, fasting, and therapeutic starvation. These measures remove morbid *Kapha* and *Ama*, cleanse bodily channels, and reduce the impact of morbid *doshas* on the brain and mind.
- **Divine direction, spiritual touch, and divine connection** - Religious individuals seek refuge in Gods and Goddesses for distress, often resorting to non-medical therapies like gem therapies, worship, and religious visits. These spiritual therapies work with faith and divine connections to provide relief and cure. God assists individuals through unseen powers, support, submission, egoism, and self-help through friends and ally.
- God is belief. Belief is Relief. Relief is Cure.
- 1. **Prabhava** - special / super effect - These therapies may have some kind of super or special effect when implemented which is difficult to justify or explain from a scientific perspective.
- 2. **Karma theory** - Whether *Daivavyapashraya* works or not and why it might work in some and might not work in others depends on one's *karma*.

### Diseases treated by Daivya Vyapashraya-

- those which are not caused by *doshas*
- those which are caused due to *karma*
- those caused due to the sins done in the previous birth
- those caused by curse of teachers, elders, sages,
- Gods etc when one insults or doesn't respect them

## DISCUSSION

### Daivya Vyapashraya in Preventive healthcare

Many *Daivya Vyapashraya* measures have been included into *Sadvritta*. This reflects the comprehensive approach of Ayurvedic *Acharyas*, who adopted methods to prevent diseases caused not just by current life reasons but also by previous life acts. Everyone, whether healthy or ill, should follow some practises on a daily basis, such as showing respect to *devata*, *gomata* (cow), *brahmins* (purohits), *guru*, elderly people, and teachers. One should bind the appropriate herbs that can protect one, such as *Vacha* (acorus), *Brahmi* (centella asiatica), and so on. When required or suggested, one should conduct *Homas*, contribute to the poor, bow down at *Chatuspatha* (crossroads), do sacrificial offering, worship the visitors (show proper reverence), offer *Pindadana* to *Pitaras*, and so on. These are part of a person's social, moral, and ethical code of behaviour.

### DISEASE WISE DAIVYA VYAPASHRAYA –

*Daivya Vyapashraya* is a treatment option for certain diseases in Ayurveda, but not all diseases are suitable for this approach.

#### ❖ *Yonivyapata* (A group of Gynaecological diseases)

In certain types of impotencies *Daivya Vyapashraya* (divine or spiritual therapy) methods are indicated by *Acharya Charaka*.<sup>[27]</sup>

#### ❖ *Rajakshma* (Disorder specific to Ayurveda which can be correlated with infectious diseases like tuberculosis, AIDS etc) - *Acharya Charaka* explained the practice of *Brahmacharya*, *daana*, etc, and conducting auspicious rites as well. Devotion toward God, *Brahmins* and *Vaidya* is also mentioned for the complete restoration of health.<sup>[28]</sup>

#### ❖ *Divine therapy for Vishama Jwara* –<sup>[29]</sup> *Yajnya* ritual involves prayers to Lord *Brahma*, *Ashwini kumaras*, parents, *gurus*, and focuses on *Homa*, *Japa*, and *Niyama* for *Vishama Jwara*'s treatment, while *Vedas* and *Darshanas* can be listened to. The fevers will quickly reside when one wears -

- Auspicious gems-like *Topaz* etc
- Auspicious medicines / herbs - like *Achyranthes aspera* etc.

- Poisonous herbs - Antidotes, like poisonous roots, are not deadly medications.
- *Agada* - antidote herbs and things which are antagonistic to the effect of poisons.
- *Mantra Chikitsa* - Chanting of *Vishnu Sahasranama* (1000 names of Lord *Vishnu*).
- 

#### ❖ *Daivya Vyapashraya in Unmada*

1. *In Bhutonmada* - insanity/psychoses caused by *Bhutas* (unknown forces / spirits) *Rudra Puja* - Offering prayers and oblations to Lord *Rudra*.<sup>[30]</sup>

2. *In Agantuja Unmada* - insanity/psychoses caused by trauma or external cause.<sup>[31]</sup>

#### ❖ *Daivya Vyapashraya in Apasmara*<sup>[32]</sup>

*Daiva Vyapashraya Chikitsa* has been mentioned in the context of *Agantuja Apasmara* i.e., *Apasmara* caused due to external factors. The same measures mentioned in the treatment of *Agantuja Unmada* are said to be applicable in the case of *Agantuja Apasmara* also.

#### ❖ *Daivya Vyapashraya in Atattvabhinivesha*<sup>[33]</sup>

*Daiva Vyapashraya Chikitsa* has not been specified in the context of *Atattvabhinivesha*, but a few non-pharmacological interventions have been mentioned in its treatment, some of which can be included in *divine* therapies. They include –

- Connecting with trustworthy, soulmates,
- those who practice righteousness and good deeds.
- *Vijnana* - good knowledge about spirituality and divine sciences
- *Dhairya*- counselling and encouragement
- *Smruti* - enhancing memory.
- *Samadhi* - deep concentration, meditation

#### ❖ While describing the line of treatment of **Epidemic diseases**, *Devatarchana* (offering to Gods) and praying Lord *Shiva* has been mentioned.<sup>34</sup>

### Importance of *Daivya Vyapashraya* and its application in modern day -

- Meeting the demands of the modern day.
  - Maintaining health.
  - phobia towards medicine
1. *Gayatri mantra* – tuned mind, intuition, in depression and anxiety

2. *Aditya Hridaya Stotra - Drishti karaka, Prana karta, Praja karta, Ritu karta*
3. *Vishnu Sahasranama*- in fever
4. *Indrakshi storam* – TB, Epilepsy, fever
5. *Mantras for - Garbhadana*
6. *Narasimha Kavacham*- Infertility
7. *Pranipaata* - humility, increase of *Satwika Guna*, awakening of *Anahata Chakra*
8. *Prayaschita* - *tapas, daana, confession, Japa* that allows seeker to get rid of ignorance.
9. Fasting– *Jataragni vridhhi, Aama pachana, shodhana*.

## CONCLUSION

*Daivya Vyapashraya* is a broad-spectrum therapy used to treat mental and physical disorders. It relies on faith and trust and is traditionally used when effective treatments have not been successful. Before starting treatments, prayers and oblations are offered to maximize benefits and patient welfare. Unknown special effects of these therapies are believed to work towards comprehensive treatment. Doctors with expertise often proclaim, "We have done our best, now pray that he/she gets well soon." Treatment and cure are mysteries, and unconventional forms and non-pharmacological things can help ailing individuals recover even after conventional approaches have failed. All of these aspects fall under the umbrella of *Daivya Vyapashraya*, or divine therapy.

## REFERENCES

1. Charaka Samhita, editor Kashinatha Shastri and Gorakhanatha Chaturvedi, 12th edition, Varanasi: Chaukhambha Bharatee Academy, 1994, Sutrasthana, chapter 11, shloka 54
2. Charaka Samhita, editor Kashinatha Shastri and Gorakhanatha Chaturvedi, 12th edition, Varanasi: Chaukhambha Bharatee Academy, 1994, Chikitsasthana, chapter 8, shloka 189
3. Illustrated Sushruta Samhita, (2014) translated by Kaviraja Ambika Dutta Shastri, Published by Chaukhambha Sanskrit Sansthana, Uttarantra Chapter 39
4. Agnivesha, Charaka Samhita, Ayurveda Deepika Commentary of Chakrapani Datta, edited by; Vaidya Yadavji Trijumji Acharya, Chaukhambha publications, Varanasi, reprint-2011, Sutrasthana, chapter 11, shloka 54.
5. Charaka Samhita, editor Kashinatha Shastri and Gorakhanatha Chaturvedi, 12th edition, Varanasi: Chaukhambha Bharatee Academy, 1994, Sutrasthana, chapter 11, shloka 54
6. Charaka Samhita, editor Kashinatha Shastri and Gorakhanatha Chaturvedi, 12th edition, Varanasi: Chaukhambha Bharatee Academy, 1994, Vimanasthana, chapter 8, shloka 11
7. Charaka Samhita, editor Kashinatha Shastri and Gorakhanatha Chaturvedi, 12th edition, Varanasi: Chaukhambha Bharatee Academy, 1994, Chikitsasthana, chapter 23, shloka 89
8. Charaka Samhita, editor Kashinatha Shastri and Gorakhanatha Chaturvedi, 12th edition, Varanasi: Chaukhambha Bharatee Academy, 1994, Chikitsasthana, chapter 23, shloka 61
9. Charaka Samhita, editor Kashinatha Shastri and Gorakhanatha Chaturvedi, 12th edition, Varanasi: Chaukhambha Bharatee Academy, 1994, Chikitsasthana, chapter 21, shloka 33
10. Charaka Samhita, editor Kashinatha Shastri and Gorakhanatha Chaturvedi, 12th edition, Varanasi: Chaukhambha Bharatee Academy, 1994, Nidanasthana, chapter 7, shloka 16
11. Illustrated Sushruta Samhita, (2014) translated by Kaviraja Ambika Dutta Shastri, Published by Chaukhambha Sanskrit Sansthana, Sutrasthana, Chapter 5, shloka 17.
12. Charaka Samhita, editor Kashinatha Shastri and Gorakhanatha Chaturvedi, 12th edition, Varanasi: Chaukhambha Bharatee Academy, 1994, Chikitsasthana, chapter 3, shloka 265
13. Charaka Samhita, editor Kashinatha Shastri and Gorakhanatha Chaturvedi, 12th edition, Varanasi: Chaukhambha Bharatee Academy, 1994, Chikitsasthana, chapter 4, shloka 82
14. Charaka Samhita, editor Kashinatha Shastri and Gorakhanatha Chaturvedi, 12th edition, Varanasi: Chaukhambha Bharatee Academy, 1994, Chikitsasthana, chapter 23, shloka 253
15. Charaka Samhita, editor Kashinatha Shastri and Gorakhanatha Chaturvedi, 12th edition, Varanasi: Chaukhambha Bharatee Academy, 1994, Sutrasthana, chapter 15, shloka 17
16. Charaka Samhita, editor Kashinatha Shastri and Gorakhanatha Chaturvedi, 12th edition, Varanasi:

- Chaukhambha Bharatee Academy, 1994, Nidanasthana, chapter 7, shloka 14
17. Charaka Samhita, editor Kashinatha Shastri and Gorakhanatha Chaturvedi, 12th edition, Varanasi: Chaukhambha Bharatee Academy, 1994, Chikitsasthana, chapter 3, shloka 314
  18. Illustrated Sushruta Samhita, (2014) translated by Kaviraja Ambika Dutta Shastri, Published by Chaukhambha Sanskrit Sansthana, Sutrasthana, Chapter 24, shloka 18.
  19. Charaka Samhita, editor Kashinatha Shastri and Gorakhanatha Chaturvedi, 12th edition, Varanasi: Chaukhambha Bharatee Academy, 1994, Vimanasthana, chapter 2, shloka 13
  20. Charaka Samhita, editor Kashinatha Shastri and Gorakhanatha Chaturvedi, 12th edition, Varanasi: Chaukhambha Bharatee Academy, 1994, Chikitsasthana, chapter 3, shloka 316
  21. Charaka Samhita, editor Kashinatha Shastri and Gorakhanatha Chaturvedi, 12th edition, Varanasi: Chaukhambha Bharatee Academy, 1994, Sutrasthana, chapter 8, shloka 18
  22. Charaka Samhita, editor Kashinatha Shastri and Gorakhanatha Chaturvedi, 12th edition, Varanasi: Chaukhambha Bharatee Academy, 1994, Nidanasthana, chapter 7, shloka 16
  23. Atridev Gupta, Ashtanga Hridaya, Uttarasthana, chapter-1, shloka-26-28 Chaukhambha Sanskrit Series, Varanasi 1993
  24. Agnivesha, Charaka Samhita, Ayurveda Deepika Commentary of Chakrapani Datta, edited by; Vaidya Yadavji Trijumji Acharya, Chaukhambha publications, Varanasi, reprint-2011, Sutrasthana, chapter 11, shloka 54.
  25. Charaka Samhita, editor Kashinatha Shastri and Gorakhanatha Chaturvedi, 12th edition, Varanasi: Chaukhambha Bharatee Academy, 1994, Vimanasthana, chapter 3, shloka 35
  26. Charaka Samhita, editor Kashinatha Shastri and Gorakhanatha Chaturvedi, 12th edition, Varanasi: Chaukhambha Bharatee Academy, 1994, Chikitsasthana, chapter 7, shloka 8
  27. Charaka Samhita, editor Kashinatha Shastri and Gorakhanatha Chaturvedi, 12th edition, Varanasi: Chaukhambha Bharatee Academy, 1994, Chikitsasthana, chapter 30, shloka 195
  28. Charaka Samhita, editor Kashinatha Shastri and Gorakhanatha Chaturvedi, 12th edition, Varanasi: Chaukhambha Bharatee Academy, 1994, Chikitsasthana, chapter 8, shloka 189
  29. Charaka Samhita, editor Kashinatha Shastri and Gorakhanatha Chaturvedi, 12th edition, Varanasi: Chaukhambha Bharatee Academy, 1994, Chikitsasthana, chapter 3, shloka 310-314
  30. Charaka Samhita, editor Kashinatha Shastri and Gorakhanatha Chaturvedi, 12th edition, Varanasi: Chaukhambha Bharatee Academy, 1994, Chikitsasthana, chapter 9, shloka 91
  31. Charaka Samhita, editor Kashinatha Shastri and Gorakhanatha Chaturvedi, 12th edition, Varanasi: Chaukhambha Bharatee Academy, 1994, Chikitsasthana, chapter 9, shloka 93-94
  32. Charaka Samhita, editor Kashinatha Shastri and Gorakhanatha Chaturvedi, 12th edition, Varanasi: Chaukhambha Bharatee Academy, 1994, Chikitsasthana, chapter 9, shloka 95
  33. Charaka Samhita, editor Kashinatha Shastri and Gorakhanatha Chaturvedi, 12th edition, Varanasi: Chaukhambha Bharatee Academy, 1994, Chikitsasthana, chapter 10, shloka 63
  34. Charaka Samhita, editor Kashinatha Shastri and Gorakhanatha Chaturvedi, 12th edition, Varanasi: Chaukhambha Bharatee Academy, 1994, Vimanasthana, chapter 3, shloka 36

**Source of Support: Nil**

**Conflict of Interest: None Declared**

How to cite this URL: Priyanka Kumari & Rohit Ranjan: Daivya vyapashraya - a divine therapy of ayurveda. International Ayurvedic Medical Journal {online} 2023 {cited September 2023} Available from: [http://www.iamj.in/posts/images/upload/2322\\_2328.pdf](http://www.iamj.in/posts/images/upload/2322_2328.pdf)